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SOCIAL PROGRESS

On Living While We Are Alive
Eliot Porter

And Unto God . . .
Worth M. Tippy

JANUARY
1937

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SOCIAL PROGRESS

The Contents for

January, 1937

	Page
On Living While We Are Alive, *Eliot Porter*	1
Prayer Against Fear, *Marjorie E. Young*	6
The Theological Seminaries and Peace, *Lynn Townsend White*	7
Courageous Peace, *H. A. Overstreet*	9
Social Education and Action in New York Presbytery, *William F. Wefer*	10
And Unto God . . . , *Worth M. Tippy*	13
Where Cross the Crowded Ways of Life, *The Editor*	16
The Oxford Conference on Life and Work, *The Editor*	20
"That the Ministry Be Not Blamed," *Clarence A. Spaulding*	22
Book Reviews, *The Editors*	28
Current Films	30
Reference Materials	31

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SOCIAL PROGRESS

On Living While We Are Alive

BY ELIOT PORTER*

EVERYONE knows the story Jesus told of the poor-rich fool, whose fertile acres yielded such abundant harvests that his barns could not contain them, and he said, "I know what I will do. I will build larger barns. And when they are finished and filled, then I will be on Easy Street, and I will say to myself, 'At last you have enough—far more than you used to dream of. Take your ease. Eat, drink, and enjoy yourself. One last effort and then you can go and live in California'." But that night Death rapped at his door and spoiled what the insurance men call "the picture."

That parable hits a lot of us who are not misers of money. There was a woman once who found her life suddenly wrecked, and exclaimed, "But I was just getting ready to live!" Yes, and so was the poor-rich fool, and so are a lot of the rest of us. There is something which needs to be said about the rights of the present as over against the rights of the future, about the folly of forever sacrificing to-day for a to-morrow that may never come, about the wisdom of living while we are alive. It is true that Jesus emphasized the wisdom of foresight, but it is also true that he warned us against too much of it.

We are always getting homes ready to live in and never taking time to live in them. We are always providing for those we love, and not taking time to live with them and love them. We are forever holding our noses to the grindstone in order that in some day of retirement we may have everything we need, whereas we may never live till the day of retirement, or, if we do, it may find us, like treadmill horses, blind to all interest and joy and beauty, unable to do anything but stagger on in the same old round until we die.

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Too Much Foresight

This is folly, in the first place, because it involves making a rash wager with destiny, for we, and those we love, are guaranteed not one day more of health or even life than this in which we live. It isn't always the poor-rich fool who dies and spoils "the picture." It may be his wife.

It is folly for another reason to sell the present for the sake of the future, because it actually interferes with our ultimate effectiveness. A good many of us would be more efficient if we did not sacrifice so much to efficiency. We spoil our game by "pressing our stroke." We would be more effective if we were less intense, less tired, more discriminating, more tactful, had more patience, poise, perspective. Many a student pays too much for his last "straight A"; many a teacher would be a better teacher, and perhaps even a better specialist, if he were not quite so immersed in his specialty; many a merchant would buy more wisely and hold more of his customers if he did not sacrifice every moment to his business; and many a minister would be a better minister if he were not such a slave to his job.

Moreover, always to sacrifice the present for the sake of the future is more than a folly, it is a sin. It is a sin against life. Life ought to be genial and generous and lovely, not crabbed and stingy and drab. We pity our forebears who lived in their kitchens and kept their front rooms shaded and empty save when visitors came. But every one of us knows people who have put off living until life was over, never possessing themselves of their opportunities until it was too late.

It is a sin against the God who gives us life. It is to treat him as the children in Ruskin's story treated the man who invited them to spend a day in his beautiful estate. Neglecting everything else they spent all their time in seeing who could pull the greatest number of brass tacks out of the furniture.

And it is a sin against our fellows. Most of us have known people who were so busy producing a magnum opus in a world already overfull of opuses, or people so engrossed in perfecting an invention in a world already surfeited with inventions, or people so bent on promoting some reform in a world over-weary of reforms, that they could scarcely toss us more than three words over their shoulders as they braced themselves to their herculean tasks.

Hard-driven, hard-shelled, hard-boiled they became, for the sake of some all-important but distant contribution to human weal. And all the time what humanity needs is not more volumes or more gadgets or more campaigns but more genial folk, more folk who are not driven and drab, more people with a breath of leisure about them, and an impression of reserve force not yet being expended, and a little of the kind of radiance calculated to persuade a discouraged soul not to end it all just yet.

Even ministers grow driven and drab. There was an apocryphal story going about last summer about a minister who, walking near a water front, noticed a discouraged-appearing man behaving suspiciously, engaged him in conversation, and drew from him the confession that he was about to jump off the dock and end it all. The minister persuaded the discouraged one to postpone his act long enough to talk it over for half an hour, after which they both jumped off.

A Prescription

"The gladness most worth having," Bishop Brent has somewhere said, "is that which is at hand, growing by to-day's highway." Yet how to make this gladness our own seems difficult, seeing how few of us manage it. Suppose we write ourselves a prescription.

Ingredient one: *simpler standards of living.* If we are ever to lay hold on this gladness which grows by to-day's highway, most of us will have to give up the idea that we can never be content until we ride in "an executive's car" and possess all the apparatus which is spread before our eyes in the "illustrated sections."

Ingredient two: *room for leisure in our lives.* "Ultimate ability to do useful things constantly and well," Dean Sperry has said, "depends on a prior courage to enjoy useless things." But the main argument for leisure is not more efficiency but more enjoyment in living. Robert Louis Stevenson, in his "Apology for Idlers," inveighed against dead-alive, hackneyed people whose nature is not generous enough to enjoy random amusements, and insisted that extreme "busyness" is a symptom of deficient vitality. He praised the Frenchman, St. Beuve, who, "as he grew older, came to regard all experience as a single book, in which to study a few years ere we go hence; and it seemed all one to him whether

you should read in Chapter XX, which is the differential calculus, or in Chapter XXXIX, which is hearing the band play in the gardens."

Ingredient three: *time to be with our families and our friends.* Even though the manuscript is late for the printer, or the new book remains unread, or the thesis unfinished for a day or two longer, the sun will still rise. We can take a day off occasionally to celebrate this anniversary or that event or somebody else's achievement. And then, whatever happens, there will have been those times. And we can take a half hour now and then, without nervously consulting our watches, for talking with a friend, or writing a real letter to a friend, and now and then, if we are *very* wise, we can take a day to visit a friend. True, we might grow richer if for those periods we held our noses to the grindstone, and yet how much poorer we would be!

Ingredient four: *room in our lives for beauty*—beauty of earth and sky and trees, beauty of music, beauty of art and poetry. Everyone knows Charles Darwin's confession, how with the years he had turned his brain "into a machine for grinding laws out of facts," until part of it had atrophied, and Shakespeare wearied him and he had lost all taste for pictures and music. If he had it to do over again, he said, he would make time every week for the cultivation of these interests, the loss of which had left him poorer and less happy.

Ingredient five: *the sense to welcome immediate opportunities to be of use to the world.* We are apt to view as interruptions the arrival of some friend to ask advice or tell his troubles or seek our aid. We want to get on with our job. But five years from now, or fifty, the job may not seem so important, whereas our having been needed, and of use, in some other life may stand out as one of the real reasons why life was worth living.

Finally, a sixth ingredient: *some element of meditation and prayer and worship.* There is nothing like thanksgiving to make us recognize the gladness that grows by to-day's highway. If we plunge thoughtlessly into the activities of the day the chances are that we will take every good thing in our lives for granted—health, for instance, and never appreciate it until it is taken from us. But if we begin every day with sincere thanksgiving for every good gift which God has given us, we will go into that day richly

aware of every good thing in our lot. And if we really pray, anxiety subsides, and faith grows strong, and we gain poise and peace and perspective. Great things grow little; little things grow great, when we really pray; and we see life steadily and whole. If anyone is convinced that he needs to take more care to live while he is alive, let him make this experiment: set aside fifteen minutes at the beginning of each day for quiet, meditation and prayer, and see if this does not lift his load of care and allow him to relax from his strenuosity and open his eyes to the gladness most worth having, which grows by to-day's highway.

He Lived Richly

Some of us live so that if our lives were snuffed out to-night they would be left truncated things, unrealized and unlovely as a house abandoned half complete. But here and there a few wise souls manage somehow so to live that, whether the end comes soon or late, life proves a thing essentially complete, symmetrical and lovely.

Once a man so lived that though death claimed him young, in mid-career, his life proves still to-day the loveliest, worthiest thing on all man's horizon. He was wise, throughout his years, to keep the balance between strenuosity and repose. He never gave up his dedication to his far, brave goal. His life was the most strenuous life of which we know. Yet he always lived while he was alive. How did he do it? He kept his standards of living simple. Resolutely he made a place for leisure in his life. Always he took time to live with those he loved. He was never so intent on his distant goal that he could not minister immediately to human need. And always, even when he was busiest, he took time for meditation and prayer. We call him Man of Sorrows, but it was our sorrows rather than his own he bore. Of himself, he lived with a deep joy in his heart, which he bequeathed to his followers, and which we, his followers, should manifest in our lives. Richly he lived while he was alive. God give us the wisdom to do the same.

Prayer Against Fear

God of all fearless things,
Happy, brave-hearted things,
Who in the heights or depths,
  Ever art near,
Take from thy fearful ones,
Timid, weak, faltering ones,
So that thy will be done—
  Take from us fear.

Lord of our radiant days.
Joyous, full-living days,
Body and mind alert,
  Eager and clear,
Grant, when our world grows cold,
Visions and ideals old,
New ways may yet unfold—
  Take from us fear.

Spirit of strength and might,
Tenderness infinite,
Help us to live those words,
  "Be of good cheer."
Come to our hearts, we pray,
Show us the better way,
Till breaks the perfect day,
Casting out fear.

—*Marjorie Elton Young* *

* "The Elementary Teacher" September, 1933.

The Theological Seminaries and Peace

Lynn Townsend White *

AT WEST POINT and Annapolis our nation maintains two costly academies for the general education and special training of the future officers of the army and the navy. The Presbyterian Church in the United States of America is a Christian Peace Society. Where shall its full-time officers be trained to wage peace if not in the theological seminaries maintained by the Church?

That this is the view of the General Assembly is evident from the explicit action of the Assembly of 1910, which is implicit in all subsequent Assembly deliverances on social questions: "The General Assembly hereby request(s) . . . the governing bodies and faculties of theological seminaries to provide that the students in their care be taught the social principles of the Gospel, and trained in methods of applying these principles." G. A. Min., 1910, p. 232. The latest Assembly (1936) commended "to all educators (including, presumably, the faculties of seminaries under its care) a policy of instruction to the effect that war . . . is immoral, uneconomical, and inhuman . . . and that it is opposed to the Gospel of Christ." G. A. Min., 1936, p. 157. It further advised "mature people as well as youth of our land (including, presumably, faculties and students of Presbyterian seminaries) to seek untiringly the underlying causes of war and to devote themselves to the development of more excellent ways of solving disputes." p. 157. It condemned "the glaring inconsistencies of the professions of a desire for peace by our government and its unprecedented expenditures of money in building a war machine"; urged the (Presbyterian) Church to give itself anew to the disarmament of the mind of the world and to the creation of a will to peace; and further urged the adoption by our government of effective neutrality measures, "even though this involved the loss of trade and profits." P. 157.

A careful reading of the 1936 deliverances reveals that our Church speaks with greater assurance when it condemns the war

* Department of Christian Social Ethics, San Francisco Theological Seminary, San Anselmo, California.

system than when it deals with our industrial order. Not one specific abuse is named by the Assembly of 1936 in the section on the industrial order, the Assembly preferring to state that it "has no immediate concern and certainly no adequacy to deal" with details of practice in business and industry. P. 152. But when it speaks in opposition to the war system, it confidently advocates certain specific measures. In addition to those already mentioned, they are: "a) the abolition of the private manufacture of the munitions of war; b) a fairer distribution of raw materials and food; c) repeal of the Asiatic exclusion act, and admission (of Orientals) on the quota basis." P. 158.

In the belief of the 1936 Assembly, these are "methods of applying" the social principles of the Gospel of Christ, so far as those principles affect international peace. If a professor of Christian Social Ethics should be in need of an excellent syllabus of a course on *The Causes and Cure of War*, the General Assembly of 1936 has given him one ready made!

Are Presbyterian seminaries meeting the responsibility laid upon them to teach the social principles of the Gospel and methods of applying them? I believe that, on the whole, they are. Descriptions of courses in seminary catalogues are, of necessity, brief and general, but between the lines describing courses in all but one of our major seminaries, I detect unmistakable intimations that the ethics of a Christian's participation in modern war is discussed by professors. In one seminary, San Francisco, a two unit course on the ethics of war is required of all who graduate with or without a degree. But this distinction is probably much more apparent than real. It is unthinkable that Professor Donnelly's course at Princeton is exclusive of the problem of being drafted by government to kill one's fellow men, for the course considers "the problems of Christian living faced by young people to-day." It is safe to assume that Professor Frank's course on *Current Ethical Problems* at Chicago Presbyterian Seminary includes discussion of the supreme problem presented by the war system. The same may be said of Professors Hoyle and Farmer's course at Western Seminary on the *Social Teaching of the New Testament*, "as it bears upon the conditions and problems which must be faced in the task of establishing the Kingdom of God upon the earth."

Could Professor Atkins of Auburn Seminary give his course

on *Danger Points in Modern Society* and remain silent about the most dangerous point of all—the war system? Louisville Seminary's 1935 catalogue gives no hint in either the title or description of any of its courses, that the ethics of war is systematically and regularly taught, but I suspect that brevity of description is the cause of what I trust is a mistaken impression. The course on *The Christian Doctrine of Society* given by Professor Henry Dale White at Omaha Seminary, undoubtedly deals with war and its social consequences, since the course maintains that "the doctrine and principles of the Kingdom" are "the only ultimate solvent of social ills and problems." Catalogues of the smaller Presbyterian seminaries are not available at the time of this study.

Are the Presbyterian Seminaries giving themselves to "the disarmament of the mind . . . and to the creation of a will to peace" in their students? The overwhelming majorities given Assembly's peace deliverances in recent years warrant, in my judgment, the belief that they are.

COURAGEOUS PEACE

THERE is, too, the outstanding problem of rescuing the modern world from the ancient insanity of war. In leaguing oneself with those who call for the complete abolition of war, there is not only the keen pleasure of joining in what is rational and humane; there is also the additional pleasure of feeling oneself possessed of a peculiarly contemporary type of courage. For the brave folk today, I take it, are not those who go out to kill or who urge preparedness for possible killing. These simply follow, passively, an expected pattern and rest comfortably upon a wide traditional approval. The brave ones are those who, in taking a stand for a warless world, are willing to be accounted weaklings, to be thought of as tepid and pale of blood, to be denounced as devoid of patriotic virtues.

For anyone who, today, wants adventure of the kind symbolized by the Knights of the Holy Grail, the peace movement yields a return rich in deep satisfaction.—*H. A. Overstreet.**

* "A Guide to Civilized Leisure," by H. A. Overstreet. W. W. Norton & Co., Inc.

Social Education and Action in New York Presbytery

By William F. Wefer *

THE Social Service Committee of New York Presbytery observed its twentieth anniversary in the month of October. The formation of the Committee has more than local interest. In 1916, at the June meeting of New York Presbytery, the Rev. Norman Thomas, who was then the English Pastor of the East Harlem Church and Chairman of The American Parish in the city, offered the following resolution:

Resolved: That the Presbytery constitute a standing committee on Social Service of not less than seven members, one of whom shall be the Chairman of the Home Missions Committee and another the Chairman of the Temperance Committee. The duties of this standing committee shall be:

1. To bring home to the heart and conscience of the Church the bearing of the urgent social problems of our time upon the welfare of the Church and the Kingdom of God.

2. To express the mind of the Church on the relation of Christian principles to emergent social problems.

3. To receive and consider reports from the Deacons' Association and to act in an advisory capacity as circumstances may dictate. Presbytery received the resolution and appointed a committee to consider it and to report at the October meeting. It was at this meeting that the standing committee on Social Service was approved and the first members were elected.

In view of the action of the last General Assembly in establishing a Department of Social Education and Action in the Board of Christian Education and the implied suggestion that every Presbytery appoint a similar committee, it might be helpful and stimulating to consider the formation and activities of one Presbyterial Committee looking back on twenty years of experience. The Social Service Committee of New York Presbytery is composed of twenty-seven members made up of ministers and elders. Alternate

* Pastor, Good Shepherd Presbyterian Church, New York City.

luncheon and supper meetings are held each month from October to June. Over the period of years, these meetings have developed a real fellowship among the members which is expressed in a more than usual loyalty and coöperation in the work of the committee.

In contrast to the early years of the committee when its work was often viewed with suspicion and its program largely concerned with the question of temperance, it is encouraging to note that the present committee is cordially accepted as one of the most active in Presbytery. It has also widened the range of its field of study and action to include sub-committees on Liquor, Motion Pictures, Race Relations, Relief, Peace, Industrial Problems, Crime, Slum Clearance and the Coöperative Movement. There is always the effort to discuss vital and timely subjects at each meeting. As the occasion demands, questions are usually referred to one of the sub-committees for study and report. Action is then either taken by the committee on its own initiative or a report and recommendation are made to Presbytery for more official action. In addition to special projects which are planned by the committee, action in the form of resolutions, telegrams and letters is continually taken with reference to national, state and city matters of social import. As far as possible, the local churches are kept informed of civic and legislative matters where group action would be beneficial.

Examples of activities which the committee has undertaken in the field of social education and action include:

1. Yearly conferences on the general subject of the Church and social problems for all the churches of Presbytery. These are either planned as a series of four weekly conferences, considering a different subject each night; or, as a one night conference in which the people divide into various discussional groups after a brief presentation. The assignment of definite quotas of representatives from each church and an active follow-up plan have resulted in good attendances at the conferences.

2. Between the years 1931-34, the Committee under the able direction of its Chairman, the Rev. Wm. Raymond Jelliffe, D.D., sponsored the raising of more than $67,000.00 for relief. The money was used for the relief of the unemployed of our churches who were not being aided by any relief agency and was expended either in the form of straight relief or for the payment of wages and materials for work projects performed in the churches.

3. A survey was made of the activities of the churches of Presbytery in eight fields of social education and action. Information concerning significant projects was released to the churches.

4. A mimeograph "Social Service Program for the Local Church" was sent to various leaders in every church in Presbytery. It contained definite suggestions for local church action and a bibliography of pamphlet literature in the field of Peace, Alcohol, Industrial Relations, Community Problems and the Coöperative Movement.

5. A survey was made of data concerning the ministerial salaries of the churches of Presbytery and the amount of salary arrears. It was designed to find out if any of the pastors were suffering either because of an insufficient salary or one greatly in arrears and to attempt to rectify the conditions.

6. Conferences have been held for pastors to acquaint them with the work of the social agencies in the city and to bring the pastor and the social worker together in a common ministry.

7. Information has been sent to the pastors concerning changes in public relief arrangements, procedure for aid, location of agencies, etc.

8. The Committee initiated a joint meeting of the Committees on Evangelism and Social Service to consider the inter-relatedness of the personal and social emphasis in the gospel message. Out of this fellowship and study grew the movement, entitled, "A Covenant of Reconsecration" which became the major emphasis of the Presbytery for the year.

9. At the present time, the committee is engaged in two projects in addition to routine business. There is an active campaign to have every church in Presbytery appoint a local committee on social education and action. When a sufficient number of these committees have been appointed, there will be a conference for the members. At that time, the general field will be explained, there will be brief reports of local committee activities and helpful literature will be distributed.

10. The second new project is the planning of a series of small conferences between pastors and business men with the aim of allaying ill will and intolerance aroused by the consideration of social questions and of facing unitedly a common task.

And Unto God . . .

By Worth M. Tippy *

IT IS important at a time of great social tension such as the present that business and the churches shall not drift into antagonism, as they are in danger of doing. They can at least do their best to understand each other's position and functions.

Business and religion, it should be kept in mind, approach economic questions from different functional viewpoints. The attention of business is mainly fixed on the problems of research, engineering, finance and administration, although the human element is, of course, never out of sight. The attention of the church is mainly fixed upon the teaching of Christ and the effects of economic policies on human welfare, but it realizes that civilization rests upon economic foundations. Each in its field has technical knowledge and its own inescapable responsibilities.

Interpreting Ethics

The real question is not whether the church should teach economic morality but whether it is competent to do so, or can acquire competence. That leads me to ask, is it true that the church is not competent to interpret the ethics of religion to business? I do not think so. There is a distinction between competence to manage a business and understanding its moralities.

The minister is trained in the Christian ethics and in work for human welfare. He looks, or should look, at everything from the point of view of Christ's teaching and of social need. He knows from his parish visitation and his contacts with social work what are the effects of business policies upon individuals and families. He sees vividly the results of long hours, low wages, sweated trades, child labor, unemployment, economic insecurity, industrial disputes and poor housing.

Moreover, the church has at its command the technicians of industry itself among its laymen—employers, engineers, economists, leaders of labor—to assist in working out the criteria for ethical

From The Nation's Business, July 1936, used with permission.
* Executive Secretary, Federal Council's Department of Church and Social Service.

teaching and establishing their illustrative material. Frankly, the church should make more use of them. The Federal Council, be it said to its credit, has a strong Department of Research and Education, and has been able to command expert consultants in its studies of industrial situations.

Christianity and Wealth

The Social Ideals of the churches call for a wider and fairer distribution of wealth. Are we to hold that God endows some men with exceptional gifts for their own advantage? Christ's doctrine is the opposite, as was His manner of using His own great powers. "It shall not be so amongst you," He said, "but he that is greatest among you shall be the servant of all." Why should any one part company with a church which asks concrete expression of that doctrine in the functioning of the economic system?

The studies of the Brookings Institution on America's Capacity to Produce, America's Capacity to Consume, The Formation of Capital, and Income and Economic Progress, which are recognized as conservative, reveal that 19,000,000 families out of a total of 27,000,000 have incomes less than $2,500; 16,000,000 less than $2,000; 12,000,000 under $1,500; 6,000,000 under $1,000. They point out that a "family income of less than $2,500 at 1929 prices was a very moderate one, permitting few of the luxuries of life."

But there is a harder picture which none of us should allow ourselves to forget. Of the 6,000,000 families with incomes below $1,000, mentioned above, the 1930 census revealed that 1,500,000 pay $10 a month rent and 1,300,000 from $10 to $14 a month. At the known rate of expenditure of one-fourth of the low bracket incomes for rent, these vast groups of families, representing 11,000,000 of our people, must exist on incomes ranging from $480 to $672 a year. These are the families which strain community chests and keep pastors and social workers sitting up nights.

The Brookings studies give exact data on savings. "Out of $15,000,000,000 of individual savings in 1929, as much as $13,000,000,000 were made by ten per cent of the population. The 2.3 per cent of the families having incomes in excess of $10,000 contributed two-thirds of the entire savings of American families; while the 59 per cent of the families having incomes under $2,000 saved only 1.6 per cent of the total. Sixty thousand families at the

top of the income scale, with incomes in excess of $50,000 saved almost as much as 25,000,000 families having incomes less than $5,000."

Where did this vast sum of savings go? Only $5,000,000,000 of the $15,000,000,000 saved could be absorbed "in new production issues, including farm and urban mortgages and net foreign loans." The balance was used in land speculation, and in bidding up outstanding securities, which pyramided them, and which in turn resulted in the collapse of stocks in 1929.

The same study reveals that, while production per gainfully employed person—technological advance—increased 18 per cent between 1922 and 1929, none of the advantages were handed on to the consumer. They were absorbed mainly by middle men. These, of course, are disquieting facts, but they are correctable. They explain the rapid development of Consumer Coöperatives.

Higher Physical Production

The last volume of the studies, "Income and Economic Progress," brings out sharply another fact, which is probably its most important contribution; namely, that, figured on a conservative basis, which takes account of practical considerations with which business is inevitably confronted, the nation could have produced 20 per cent more than it did even in 1929. This, had it been accomplished, would have added $15,000,000,000 to the national income; which, if so applied, would have raised all annual family incomes below $2,000 up to that figure. The undercapacity operation since 1929 has amounted to $34,000,000,000 annually—a stupendous loss.

"As a general average," quoting again from the Brookings report, "over the 14-year period from 1922-1935, the productive mechanism by means of which our wants are supplied may be said to have run at little more than two-thirds of efficiency."

American business cannot afford to disregard this situation.

The study of America's product capacity, entitled "The Chart of Plenty," by Harold Loeb, Director of the National Survey of Product Capacity, and his associated technicians, reinforces the Brookings Institution's findings, and also reveals, as do the Brookings studies, the tremendous unsatisfied economic desires and needs of the populace. These desires constitute a vast potential market

(*Continued on page 26*)

Where Cross the

Peace and Religion

IN HIS address at the opening of the Inter-American Conference for the Maintenance of Peace, at Buenos Aires, on December 1, 1936, President Roosevelt rested the hope of world peace on religion. His closing remarks were:

"This faith of the Western world will not be complete if we fail to affirm our faith in God. In the whole history of mankind, far back into the dim past before man knew how to record thoughts or events, the human race has been distinguished from other forms of life by the existence—the fact—of religion. Periodic attempts to deny God have always come and will always come to naught.

"In the Constitutions and in the practice of our nations is the right of freedom of religion. But this ideal, these words presuppose a belief and a trust in God. The faith of the Americas, therefore, lies in the spirit. The system, the sisterhood of the Americas is impregnable so long as her nations maintain that spirit.

"In that faith and spirit we will have peace over the Western world. In that faith and spirit we will all watch and guard our hemisphere. In that faith and spirit may we also, with God's help, offer hope to our brethren overseas."

Religion and Health

At the New York State Federation of Women's Clubs on two successive days tribute was paid by lay speakers to the power of religion. The first was Dr. Will Durant, who explained that while he had no theology, he had respect for the influence of religious beliefs on those who had such beliefs. The second was Dr. John H. Stokes, professor of medicine at the University of Pennsylvania, who gave this striking evidence of the influence of religion as a health factor and guard against social disease:

"Why deny the validity and significance of the claims of the social hygienists that background (heredity) counts equally in the whole picture with foreground, and that the moral stuff of which men and women, boys and girls, are made from the ears up, in the end means as much to the adequate solution of disease prob-

ded Ways of Life

lems of the world as does their physical integrity, from the ears down?

"Religion may be merely the opiate of the people, but I have known it to brook the advance of the Spirocheta pallida (syphilis germ) against a lone outpost of a human being, as nothing else could do, or did."

Prisoners and Prohibition

The Report of the Director of Federal Prisons for the year ending June 30, 1935, published recently, contains this factual statement as to the number of federal prisoners and the effect of the repeal of Prohibition:

The relief which we expected to come from the repeal of prohibition has not materialized. During the year 1932, when the enforcement of the liquor law under the Department of Justice was at its height, nearly 50 per cent of those committed to federal institutions were sent there for liquor law violations. As appears from the subjoined table, this proportion was reduced by 1934, to about 28 per cent. But for 1935 the proportion is 42 per cent, and is approaching the level of prohibition days.

PROPORTION OF LIQUOR LAW VIOLATORS AND OTHER OFFENDERS AMONG COMMITMENTS TO FEDERAL INSTITUTIONS, (a) BY FISCAL YEARS: JULY 1, 1929 TO JUNE 30, 1935.

FISCAL YEAR	LIQUOR LAW VIOLATORS	OTHER OFFENSE GROUPS	TOTAL
1929-30	4,973	4,893	9,866
1930-31	4,961	5,217	10,178
1931-32	5,045	5,451	10,496
1932-33	3,337	5,438	8,775
1933-34	2,208	5,799	8,007
1934-35	4,615	6,385	11,000

(a) Federal penitentiaries, reformatories, and camps.

Child Labor Sunday

Sunday, January 24, is Child Labor Sunday. It should not be ignored, for the evil of child labor, temporarily lightened during the days of the codes, now presses heavily upon the industrial and agricultural order. Disputes as to whether the method of federal or state action should be employed must not dull the conscience in recognizing the sin of this shameful exploitation of children in a land of plenty.

The National Child Labor Committee reported on November 22 an increase in child labor, induced by the granting to children in ten states and ninety-eight cities in other states of 8,100 employment certificates between January 1 and June 1, 1936, compared with 3,350 certificates in the corresponding period in 1935. The committee reported that in some sections schools were closed so that the children could work for wages ranging from 50 cents to one dollar, and that the standard of living in many of these laboring families was on a starvation level. All this in America in 1936.

Only eight states have laws prohibiting factory employment for children under sixteen. Child labor still flourishes in the beet fields. Turpentine farms and other branches of the southern lumber industry still thrive on child labor. Look about on the streets around you, and you will see young children at work. Universal education and child labor are incompatible. One must go. Let the churches on Sunday, January 24, give dramatic and significant proof of the interest their people have as followers of Jesus Christ in the cause of the children. Material for the celebration of the day may be secured from the National Child Labor Committee, 419 Fourth Avenue, New York.

A Christian Neighborhood House

Ten years ago, the Westminster Presbyterian Church of Youngstown, Ohio, started a Sunday School in the town then called East Youngstown, but now called Campbell. A few years before, East Youngstown had been the scene of a bloody strike and a disastrous fire which shocked the state and the nation. The Christian conscience was aroused. Here was a neglected city of new Americans employed in the steel mills for whom the churches had felt little

responsibility. Something had to be done about it. The Sunday School was the first step.

In 1927, with a mandate from the Federated Churches of Youngstown, the Presbyterians, through the Board of National Missions and other friends erected a neighborhood house, close to the school center, and began a work that is said to be the most satisfactory neighborhood work done by the Presbyterians in the nation. At its head was placed Rev. Zoltan Irshay, born in Hungary with a rich background of scholarship and knowledge and administrative ability that make him the most valuable citizen of Campbell.

Campbell lies a few miles east of the Youngstown public square. Its 14,650 people are almost solidly foreign, of many nationalities, brought there by the opportunity for work in the mills of the Youngstown Sheet and Tube Company. The Federated Churches of Youngstown wanted a Christian community program which would represent the cause of Protestantism, and the name Presbyterian does not appear even on the building. It is the "Campbell Christian Neighborhood House."

The work of the house includes Sunday School, religious education classes, organized basketball teams, physical training, adult education in citizenship and current social problems, mothers' club, clinic for children, Boy Scouts, Girl Scouts, home visitation, community meetings, manual training, sewing classes, courses in labor problems, kindergarten, playground, recreation and library. Through the whole program runs a golden thread of systematic religious instruction not excelled in any other neighborhood house.

A Courageous Stand

With football tickets sent out for the Princeton-Navy game, President H. W. Dodds, of Princeton, issued a statement in which he said, "Indulgence in alcoholic beverages at football games has assumed proportions which seriously menace the future of the sport as an intercollegiate activity. On behalf of the friendly rivals of the day who strive to maintain high standards of sportsmanship on the field, and in the interest of the vast majority of spectators to whom such drinking is an offense, Princeton University requests that all persons refrain from the use of alcoholic liquors while attending athletic contests under its auspices."

The Oxford Conference on Life and Work

A Study Program

THE World Conference on Life and Work which meets in Oxford, England, July 12-26, 1937, is not only important in itself, but its significance can be greatly enhanced by the concentration of study groups around the great themes of the conference. These themes are:

1. *The Church and the Community*—the relation of the Church to the common life of man as shaped by national tradition, expressing itself in characteristic folkways and determined by current standards.

2. *The Church and the State*—the Christian view of the State, the claims of the contemporary state, and the Christian conception of freedom of conscience.

3. *The Church, Society and the State in Relation to the Economic Order*—a consideration of various new proposals for the regulation of man's economic life.

4. *The Church, Society and the State in Relation to Education*—the acute and pressing difficulties that have arisen as governments have increased their claims over the whole of the citizen's life.

5. *The Universal Church and the World of Nations*—a consideration of nationalism, international relations, the Church as a supra-national society, Christianity and War.

The Board of Christian Education of the Presbyterian Church in the United States of America, in line with its own emphasis and the interdenominational emphasis for 1937 on Christ in the Life of the Community, has developed a program by which it will endeavor to encourage a nation-wide study of the Oxford Conference themes as expressive of the very presence of Christ in these community interests. Ministers and others are encouraged to organize study classes in their churches and communities. The churches of Christ in America must bring their united spirit and mind to bear upon the tremendous issues that will confront the representatives of the churches of the world at Oxford.

The Universal Christian Council has prepared the following packet of material for the use of study groups:

1. *Church, Community and State*—A World Issue, by J. H. Oldham.

2. *Christ's Way and the World's*—In Church, State and Society, by Henry Smith Leiper.*

3. *A Discussion Syllabus*—based on Dr. Leiper's Book.

4. *The Church and the World Crisis*—A Study Outline, by Charles H. Corbett.

5. *Christianity—And Our World,* by John C. Bennett.*

This material is obtainable at a cost of $1.25 from the Presbyterian Book Store, Witherspoon Building, Philadelphia.

Ministers and church groups engaged in an intensive study of the Church of Jesus Christ in its inescapable relations to the great social issues of these challenging days will find new meaning in their thought of the Christian community and new appreciation of the power of God's spirit working through individual hearts in America and throughout the world.

RACE RELATIONS SUNDAY

February 14, 1937 is designated for the 15th annual observance of Race Relations Sunday and special materials for use in the Churches have been prepared by the Federal Council of Churches following the custom of past years. The set of six leaflets offer program suggestions for a church service, a service of worship for children's groups, programs for young people's groups and for the women's society. In addition, two leaflets, "A Message for Race Relations Sunday" and "Data for Speakers" are included. These have been prepared by experienced leaders of the various groups in the church and are suitable for use on any occasion in the interest of racial understanding. They may be secured from Department of Race Relations, Federal Council of Churches, 105 East 22nd Street, New York. Set of six leaflets, 5 cents; $3.50 a hundred. Individual leaflets, 2 cents each; $1.50 a hundred.

* Note. For Review, see page 28.

"That the Ministry Be Not Blamed"

By Clarence A. Spaulding *

"WELL," said a worshipper at the close of a morning service in one of the outstanding churches of our denomination, "that wasn't much of a sermon for a ten thousand dollar man," (referring to the salary paid by the church to the minister). And he went out of the sanctuary audibly grumbling and complaining, sowing seeds of discontent in the congregation of which he was a member.

At the close of the evening service of the same day, another worshipper (a stranger visiting in the city) stopped at the door to shake the minister's hand and say, "I don't know what they pay you, Domine, but they don't pay you half enough!"

Here we have two utterly divergent opinions of the worth of the same man and the value of his message. What pleases one may displease the other. Instances of the same sort could be multiplied indefinitely. Nothing is truer today than that the minister's message falls on the ears of hearers with different degrees of receptivity, corresponding to their different needs or prejudices or predilections. St. Paul said that he became "all things to all men that he might 'save' some." Even the great Apostle, himself, could not please or "save" everybody. One has only to follow him about in his journeyings to realize how he set some hearers on edge and in such violent opposition that they lay in wait to kill him; while others were won to a life-long fellowship and friendship by his preaching.

There is therefore no course a minister may pursue that will leave him *unblamed*. In fact, "the time will come," said Jesus to his disciples, when those who would go so far as "to kill you," will feel that they are doing God a service.

Being *blamed* as a minister, however, is not one and the same as "bringing *blame* on the Ministry." As long as human nature is human nature and a part of the minister's task is "to reprove, rebuke, exhort with all long suffering and teaching" the minister

* Pastor of the River Forest Presbyterian Church, River Forest, Ill.

may confidently expect to be *blamed*. But if he performs this service in the spirit of Christ he will bring glory on the "Ministry."

But if one is to believe the gossip of the street, the "Ministry" itself is in ill-repute today. Preaching seems to have shrunk in the popular eye to a futility. The minister is looked upon as an anachronism. The preacher to many is a "pathetic figure—an inoffensive little man jostled by the crowd wearing the expression of a startled rabbit. With one hand he holds a circular hat on a bewildered head and with the other desperately clutches an umbrella. The crowd pushes him from the sidewalk; the traffic pushes him back into the crowd. Some curse him; a few laugh; most are unaware of his existence." [1]

And yet it was not always so. Whatever else the attitude of men toward Jesus was, it was never indifferent. "He spoke with authority and not as the scribe"; "No man spake as this man spake," they said. "These are the men who turn the world upside down" is remarked of the disciples. Sylvester Horn reminds us that ministers, not kings, have been the real moulders of history.

How then can the minister rescue his calling from its lost estate? How can he make it vital?

In the first place, he must understand the real function of Religion.

In his introduction to "Reality" [2] Cannon Streeter says: "It is now many years since it first began to dawn upon me that, during the earlier years of my search, I had been doing what, so far as I see, most other searchers after truth in the sphere of Religion have done—I had been asking the wrong question.—Instinctively anyone brought up in the Christian Religion—frames his question in the form, Is Christianity true? But merely to state the question thus precludes a satisfactory answer: for the very form of the question implies that Religion itself is the problem, whereas *the truth of Religion is a matter worth inquiring about only if, and in so far as, it offers a solution of the problems that are posed by life.*—It is the Universe itself that compels us to ask questions—the face of Evil forces us to face the practical question, Is there any way in which I can personally overcome and help others to overcome suffering and wrong?—By those who first heard it the

[1] Buttrick "Jesus Came Preaching," p. 4.
[2] P. IX, X—Streeter's "Reality."

Christian message was called. 'Gospel'—'Good News.' It was so named because to the hearers it did seem to give an answer—Life posed the riddle; Religion had found the answer.

"Life has not ceased to pose its riddle: but who today has an answer which to the majority seems to have the authentic ring? Those who are without religion admit they have no answer. The Christian theologian stands on the defensive. Having once begun by asking the wrong question, he finds himself 'defending the faith'; in effect, he has got himself into the position of being anxious to save Religion instead of expecting Religion to save him."

"That the Ministry be not blamed," it is needful for the minister to recognize this true function of Religion that it is only valuable and his message only valid as it answers satisfactorily the questions set by life.

In the second place, then, he will need to understand these questions that are posed by Life as they affect the life of his people. He will need above all else to know how to meet life situations.

Writing some years ago in *Harper's Magazine* on "What Is the Matter with Preaching?", Dr. Fosdick among other things said: "Every problem that the preacher faces thus leads back to one basic question: how well does he understand the thoughts and lives of his people? That he should know his gospel goes without saying, but he may know it ever so well and yet fail to get within reaching distance of anybody unless he intimately understands people—and what is happening inside of them. Preaching is wrestling with individuals over questions of life and death, and until that idea commands a preacher's mind and method, eloquence will avail him little and theology not at all."

It is the old story of being wise as the serpent and harmless as the dove. But how shall the minister become acquainted with these problems? Fortunately, he need not leave it to chance or guess work. Some months ago, Dr. Harold W. Roupp of Andover – Newton Theological Seminary, sent out a questionnaire to be used by ministers in their various churches to ascertain the pressure spots in individual lives. The questionnaire was divided into four major groupings with related questions focusing about the following problems:

(a) *The Individual and His Inner Self;* (b) *The Individual in*

His Relationship to the Family; (c) *The Individual in His Relationship to Larger Social Groups* (The Community, Society and the Church); (d) *The Individual and His Relation to God and the Universe.*[3]

Of twenty-five hundred situations studied 46% of those who responded stated that they had "no problem." Of the group stating specific difficulties, 47.5% came under "a"—The Individual and His Inner Self—his personal inadequacy.

Under group "b" 26% with a major emphasis on the Economic Problems pertinent to family life and welfare.

Group "c" claimed 15.1% with Social Injustice leading the list.

Group "d" found approximately 15% with personal problems having to do with the Character of God, Personality of Jesus, Immortality and Prayer.

A result of the above study is a revelation of a third need on the part of the minister, viz., the understanding of his Gospel or Message. We have been glibly told that if ministers would only preach "The Gospel," all would be well. In too many cases, however, such advice is nothing more or less than a hypocritical protest against "Applied Christianity." It finds its most popular expression in such sentiments as "Keep Religion Out of Politics" and "Keep Religion Out of Business." In its most vociferous tone it is usually raised by people who have some stake in the economic, social or political order to lose if real Religion were to break loose in those areas of Life.

It is true that the Gospel is the Good News of God's Love, that it brings redemption from sin, comfort in sorrow, hope at the edge of the grave. But if what Jesus said about himself is true that "He came that we might have life and have it more abundantly," then the Gospel has something to say about those social, political, economic conditions that betray the spirit of God and stifle the spirit of man made in His image.

Is it not a concern of Religion when minority groups cannot get on the ballot in many of our states? For if minorities are denied the democratic principle of the ballot, are we in a position to criticize the anarchistic method of resorting to bullets? Is it not a matter of religious concern that civic liberties are flagrantly

[3] For complete discussion cf. January 1935 issue of Christian Century Pulpit.

being denied our citizens and their constitutional rights to free speech and assemblage together are abrogated in the name of patriotism, frequently baptized with a false religious unction?

On the other hand, the admonition to "preach the gospel" might well be heeded by those sterile liberals and social gospelers who substitute joining a cause for the individual commitment of the soul to God. Religion if it is to be Religion must begin with the individual, if it is to begin. But if it ends there it ceases to be the Christianity of our Lord and Saviour Jesus Christ.

In other words, if the "Ministry is not to be blamed," it is the whole life that must be touched. There is need to cheer and cherish struggling virtue as well as denounce secret sin. We are to remember that never a sermon is preached but to some hearers that are carrying a load of secret grief. But the minister's work must be balanced. The intellectual gropings of the mind and heart for a better world order must find their fulfillment in his message. Only thus can he show himself "approved unto God—rightly divining the word of truth—a workman that needeth not to be ashamed."

And Unto God

(*Continued from page 15*)

awaiting an industry which can concentrate on consumption as effectively as it has concentrated upon production. They make evident the absolute necessity of a great increase in production. The engineers' survey also goes beyond the Brookings survey in that it estimates what can be done by agriculture and industry set free to operate continuously at capacity with maximum of natural power, automatic machines and the most modern methods.

Many think we shall always have the poor with us. That wholly depends on whether we choose to have it so. These surveys make clear that for the first time in the history of the human race it is possible to abolish poverty. Our building industry could rehouse the families of the nation in less than 13 years if it were free to do so. Our people are short 33,000,000,000 pounds of milk over what they should consume, and yet we withdraw land from use. We could manufacture 550,000,000 pairs of shoes instead of 360,000,000, and 532,000,000 dresses for women instead of 206,000,000.

These possibilities must become actualities. Society cannot and will not wait indefinitely for their realization. To bring them to pass is, I think, the supreme function of business. As compared with personal ambitions and money-making, such an objective is on a higher level and incomparably more significant.

I desire in closing to appeal to business men to be on their guard against the Red Network propagandists. This amazing and widespread agitation has the psychology of the Know Nothing movement of Lincoln's day, the Ku Klux Klan, the Catholic Menace furor of a generation ago and the present anti-Semitic hysteria in central Europe. I counted 17 errors of fact and inference in the brief references to the Federal Council of Churches in the Red Network. Is not that enough to discredit any publication and any organization which circulates such literature? Men and sporadic agencies are springing up on all sides to cash in on these fears and prejudices. Such unfair and misleading agitation is socially dangerous because it creates divisions and animosities in the populace at a time when the imperative need is for the forces of the nation to work together.

Nobody can expect simple or immediate solutions of the situation which has arisen in this and other industrial nations: the social complex is too vast, too interdependent, too difficult to correlate; and the prejudices and misunderstandings of social groups and their clashes of interest are too great. Those who have any faith in an unseen creative Intelligence, who can be assumed to be at work behind the scenes, may well in humility seek to know His will and to receive His help. Probably, if it were possible to see as He sees, we should know that critical as are the times, they are fuller of opportunity than of danger.

"Man must learn his lesson from the wisdom of all times—the lesson of suspended judgment, of tolerance, and of humorous doubt, even about those apparent certainties for which stupid people always seek vindication."

—Everett Dean Martin
Adult Education, January, 1933

Book Reviews

Christianity—And Our World, by John C. Bennett, Association Press, 1936, 50 cents.

This is the first volume of a series of books on religion sponsored by the Edward W. Hazen Foundation. If the other books in the projected series possess the merit that this volume of sixty-four pages possesses, the Hazen Books on Religion will play a conspicuous part in the religious thinking of America.

Professor Bennett has packed every page with clear outline and incisive comment. His smashing thirteen sentences beginning "It is the Christian faith" should be separately reprinted and widely circulated among young people who do not know what Christianity means. He destroys in two pages the fallacies inherent in the Communist attitude to religion. His solemn words, "If America should find herself once more in a state of deep economic depression or if she should become involved in war, only a miracle could save us from the social convulsions out of which some form of fascism would probably emerge" must be deeply pondered.

This discussion is the most comprehensive and stimulating presentation of the perils of a secularized society, of moral decay, of economic tyranny, and of nationalism, racialism, and the threat of war that has recently been published in America. Every minister and Christian layman who wants to understand the present peril of the Church and the way forward must read this book.—*C. J. T.*

Christ's Way and the World's, by Henry Smith Leiper, Abingdon Press, 1936, 90 cents cloth, 65 cents paper (with Discussion Syllabus, 10 cents).

Dr. Henry Smith Leiper is the executive secretary of the American Section of the Universal Christian Council. In preparation for the Oxford Conference for Life and Work, which is held under the auspices of the Council, Dr. Leiper has set forth in this book the principal issues that the Conference must face. What has Christianity to offer to the world? What is the strength and what is the weakness of the Church? What relation must the church bear to the rapidly changing forms of the state? What can it do in regard to the economic order?

The book sweeps along from one great problem to another and does not pretend to settle any. But the author has stated most helpfully the principles that must guide the church's action. For example, without apology to any state, he sets forth the obligation of the Church to insist on freedom of conscience and on world citizenship. Likewise, in regard to the economic order, he insists that the Church must not be identified with any economic system, must impartially seek the facts, must demand the recognition of freedom of speech, and must denounce violence.

Dr. Leiper has presented a clear and impartial statement of the major issues that confront the Church in relation to the state and the economic order. Those who wish to see the problems put in broad outline should begin here.—*C. J. T.*

The Community Approach to Delinquency Prevention—Extracts reprinted from the Yearbook, 1936 of the National Probation Association, 50 West Fifteenth Street, New York City—1936, 50 cents.

"The 200,000 children appearing in juvenile courts throughout the country every year are there partly because the community has neglected to provide an environment which promotes stable, natural growth into adult life." With this challenging statement Charles L. Chute, the Executive Director of the National Probation Association, introduces a series of papers on the problem of juvenile crime and delinquency. It constitutes an endictment of the churches and presents an opportunity for constructive social action. Churches engaged in the cooperative emphasis on a Christian Community will find this book stimulating and suggestive. Of particular interest to church groups is the fact of the broadening purpose of the "Coordinating-council" Movement with which these reports deal. Organized to study and correct the causes of juvenile delinquency these councils now seek to unite all social and character building agencies in a constructive program for the development of a community which will offer a hospitable climate for creative activity and the growth of normal personality.

Among the interesting problems discussed are: "Reaching Crime Causes by Coordinated Action," "Community Factors in Delinquency Prevention," "A Community Experiment" and "Town and Village Councils."—*E. G. R.*

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Born to Dance (Eleanor Powell, J. Stewart, Una Merkel) (MGM) Madcap musical comedy at its finest. Enough story, comic and serious romance, amusing "features," gorgeous stage numbers, roles well done except hero's, much singing (without a voice in cast), and Eleanor matchless as acting-dancing heroine.
For A: **Excellent** For Y: **Excellent** For C: **Good**

The Garden of Allah (Marlene Dietrich, C. Boyer) (UA) Elaborate, pretentious screening of old story in beautiful color. Camera exotic, drama static. Fixed, expressionless gazing, gasping dialog, momentous whispers, flowing veils—make frail, thin, sweet tragedy of the famous love affair.
For A: Novel For Y: Doubtful For C: No

Love in Exile (Clive Brook, Helen Vinson) (G B) Mythical kingdom story of king who abdicates, under pressure of unscrupulous money-kings, but clever management by heroine, his devoted friend before king days, restores king and furnishes a queen. Suave, light, agreeable.
For A: Fair For Y: **Good** For C: No interest

Winterset (Burgess Meredith, Margo) (RKO) Splendid screening of powerful, grim, depressing Anderson play. Amid slum poverty and deadly gangsterism, hate and murder are dramatized into masterful story of injustice, vengeance and brutality. Vivid realism by great cast. A masterpiece of its kind.
For A: **Outstanding** For Y-C: Harrowing, unwholsome

One Way Passage (Warner re-release) (Film Estimate of October, 1932) Powell and Francis excellent as smooth crook-hero and sensuous heroine. Sensational voyage, ardent love, deftly directed and acted, good comedy and suspense, logical tragic ending. Glamorous crooks dominate film.
For A: **Very good of kind** For Y: Doubtful For C: No

Smartest Girl in Town (Gene Raymond, Ann Sothern) (RKO) Rollicking, merrily improbable farce. Heroine out to marry money and immensely rich hero gives himself endless trouble in winning her by not revealing his wealth. Broderick's hilarious slang and Blore's masterful "valet" are the high comedy.
For A: Good of kind For Y: **Amusing** For C: Prob. good

Theodore Goes Wild (Irene Dunne, Melvyn Douglas) (Columbia) Crazy, sophisticated, well-acted farce with some genuine human comedy. Hilarious situations when demure village heroine, revealed as author of "sexy" best seller, pretends to be scandalous character readers think she is. Irene clever comedienne.
For A: **Very amusing** For Y: Not suitable For C: No

Follow Your Heart (Marion Talley, Michael Bartlett) (Republic) The wavering fortunes of a stage-struck family not very well told or acted, but pleasing settings, human characters and comedy, and outstandingly lovely singing by hero and heroine make a "musical" quite above average.
For A: Good of kind For Y: **Good** For C: Little interest

Our Relations (Laurel and Hardy) (MGM) Stan and Oliver, their wives, and supposedly dead twin brother played by themselves, do a tangled series of misadventures in crazy slapstick style. Many laughs for those who enjoy the familiar antics and pantomime of previous pictures.
For A: Perhaps For Y-C: **Probably quite amusing**

Polo Joe (Joe E. Brown) (Warner) Nonsense farce built exactly for Brown's clowning. Hero hates horses, but to win polo-loving heroine poses as Shanghai polo champion. Finally maneuvered into championship game, ably abetted by his valet, he founders through to win game and girl.
For A: Fairly good For Y: **Amusing** For C: **Good**

Pennies from Heaven (Bing Crosby, Madge Evans) (Para.) Humble-life story of good-natured, mutually helpful ne'er-do-wells, living hand to mouth through highly improbable adventures to success. Bing sings as usual, and acts human role better than usual. Orchestra accompanies songs, even in a solitude.
For A: Depends on taste For Y: **Good** For C: Fair

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the department of Social Education, and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
†Alcohol As a Food—free.
†Alcohol, Its Influence on Body and Mind—free.
This Business of Drinking—2 period unit for Intermediates—Teachers' and Pupils' texts, 15 cents each.
The Value of Temperance. 2 cents each, 50 cents a hundred.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.
Tests—to be used with Unit E, 5 cents.
Have This Mind in You—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.
The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose (A card to be signed), 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.

Peace

Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each.
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.

†Peace and International Relations—A Bibliography. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

Churches in Social Action—Why and How, 10 cents.
Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building
Chicago: 216 S. Wabash Ave.
San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building

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